

PEACE NEWS

The Weekly Newspaper of the Peace Pledge Union serving all who are working for Peace

No. 56

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2d.

MORE SUPPORT FOR WORLD CONFERENCE

Pacifist Refuses Arms Work

AN example to those whose employment is connected with the Government's "rearmament" programme has been set by a London, E.A. member of the Peace Pledge Union who is now unemployed but who, though married, refuses to undertake work which he feels would be in conflict with his pacifist pledge.

To PEACE NEWS he said:

"My normal occupation is engineering. I could obtain a situation in an engineering firm quite easily. At present I am trying to obtain work as a labourer, or anything else away from the armament drive.

"I realize everything or nearly everything is connected with the war programme, but at least there is some satisfaction in trying to get out of the inner ring."

Can YOU help him keep his pledge? Address your offers to 96 Regent Street, London, W.1.

Scottish Pacifists' Unity With Anglicans

From Our Own Correspondent

AS an outcome of a pacifist conference for Episcopalians held at Balhousie Castle, Perth, last week, a Scottish group of the newly-formed Anglican Pacifist Fellowship has been created. The chairman of the group is the Rev. H. Stuart (Comrie), and the secretary is the Rev. A. E. Swinton, Swinton House, Duns, Berwickshire.

The first speaker at the Perth conference, Canon Stuart Morris, began by describing how men who had joined the Peace Pledge Union without any definite religious convictions were finding that a Christian basis for their pacifism was necessary, and were thus being led to Christianity.

Christian pacifism asked men to die for what they believed in, but others asked them to kill for what they believed in; and that is what Christ refused to do. They should remember that even peace was not an end in itself. The true end was the kingdom of God.

At the second session, the Rev. H. Stuart showed how three things stood out from the study of history:—

1. The Christian Church of the first three centuries was uncompromisingly pacifist.
2. The Church had never recovered from the conversion of the Emperor Constantine,

See That Empire Leads In Removing War Danger

FOLLOWING an Imperial Conference report which, if acted upon, could do much to remove the present economic tension, hard-headed representatives of the world's "big business," assembled at the Congress of the International Chamber of Commerce in Berlin, adopted a resolution on Sunday which recognized the possibility of raising the world's standard of living if all countries would "cooperate in rational distribution."

But they also emphasized the necessity of world peace if trade was to flourish, and pointed out that inadequate standards of living caused social and political unrest, enhancing the risk of war.

"All countries should, as far as possible, have access to essential foodstuffs and raw materials," added the leaders of industry, who also believed that "private conversation and negotiations could produce immediate results."

"Such conversations might lead up to a limited conference or a series of conferences gradually expanding in scope."

Thus—although mainly for reasons of self-interest—the pacifist demand for action to lessen the dangers of the present situation has been endorsed by an eminently "practical" body of men. What of the prospects of action?

The Premier reiterated the official view in the House of Commons on Monday, emphasizing the need for adequate preparation. Questioned by Mr. Lansbury as to what preparations were being made, Mr. Chamberlain merely referred to M. van Zeeland's inquiries (see page 11).

Meanwhile the root of the raw material problem—the need for "real economic equality" referred to in a German statement at the Berlin conference mentioned above—is still liable to be obscured. Sir Henry Page Croft, for instance, declared in a letter to *The*

which had ushered in a gradual change in her attitude; and

3. The witness for pacifism had never quite ceased.

Mr. D. M. Mackinnon, Lecturer in Moral Philosophy at the University of Edinburgh, who dealt with the intellectual justification of the pacifist position, said that we were today being forced back to the position of the Church in the heathen Roman Empire. It might lead us almost to annihilation, but if we had faith we might be effectual in rebuilding Christendom.

Miss Lillian Russell, Organizer for Moral Welfare Work among Women and Girls, declared that if pacifism was seen as a campaign for the protection of the young, women's protective power would be called out.

At the last session, the Rev. Douglas Lockhart (Paisley) emphasized that pacifists must pursue a positive policy for the removal of war's causes.



Help to supply their wants.

Times last week that

"Germany and Italy can buy Indian raw cotton, wheat, or tea at exactly the same price in India as Indians . . ."

ignoring the effect of a "closed" Empire economic system which prevents Germany (although not without blame herself for the present fashion of economic nationalism) from obtaining the necessary Indian currency.

As a Stanmore (Middlesex) correspondent of PEACE NEWS points out, "if only we could put the same amount of brains and effort into our foreign policy (as was put into the recent R.A.F. display), and as the greatest trading nation in the world take a strong lead in helping to right the wrongs and so ease the tension of the dissatisfied Powers, we should be a great deal better off both materially and morally."

"It is no use grumbling about 'effects'—we must get down to the causes."

The best way YOU can help to do that is to remind your M.P. that the Imperial Conference expressed the readiness of the nations represented "to cooperate with other nations in examining current difficulties, including trade barriers and other obstacles to the increase of international trade and the improvement of the general standard of living." See letter on page 10.

Don't forget the

CHILDREN LEFT BEHIND

By A. RUTH FRY

WHEN the Basque children arrived in England, we read that the kindly hearts of all who saw them were so moved that they wanted to make the children nearly ill with sweets—to show their sympathy!

That is the way our sympathy works. It is immediately roused when we SEE. But when people are far away, we forget.

Those few thousand Basque children are here, and we want to do all we can for them, but that does not mean that we must forget the many more thousands of women and children left behind in Spain. Those who have recently visited that country, or who, like myself, saw the tragedy of the civilians in all parts of Europe directly after the Great War, will be able to "see" in their hearts the suffering that is going on.

"EVERYTHING IS LACKING"

But even if we cannot see, we can hear. Listen to this appeal from the Basque country, recently received by the War Resisters' International:—

Everything is lacking here. We have nothing . . . we remember the existence of soap, yarn, oil, &c., as a delightful dream. Men who watch the horizon, who look toward infinity with the hope—so far away for them—of once more seeing the face of conscious humanity holding out its arms to them . . . they struggle with themselves, but already they doubt. . . . It is not astonishing. They leave home at dawn, and they return in great numbers with nothing to give to their children or old people. A few, a very small minority, have secured three potatoes, two ears of maize, a handful of beans.

Nevertheless we still believe in liberty, equality and fraternity, and we hope that one day these sentiments will reign over the whole world. We will continue to believe in these principles and we will work for them until we can salute with pride and emotion the new world which we already perceive in the future, and for which we wait.

If, in spite of all, we die we shall live all the same because our memory will be an example of what may happen to your children, women, and old people if the way of war holds sway in the world.

I, who know you; I, who know all that I may expect from you; I, who kneel to you—I am waiting for the effective help for which the people of Asturias and the Basque country entreat you through my voice.

Dear friends! We appeal to you, knowing you will not turn aside!

By helping through the War Resisters' International, your help means something more than mere food. It brings the idea of an international group of people who do not believe in war, but who believe very deeply in human brotherhood, and are showing it by this help. Another point to remember is that the distribution is

carried out by our own members, and there are no overhead charges. Goods are shipped to our store-house on the quayside at Valencia, and Professor José Brocca, who organizes our relief work in Spain, is able to obtain exemption from Customs Duty.

In Madrid, a committee of women representing many societies sees to the distribution of goods, and, as there are about 12,500 children under two years of age still in that city who are practically unprovided for, the need there alone is far greater than we can meet. Other representatives work for us in others towns, including Almeria, Alicante, and Albacete.

So do, please, help us to give as much food and clothing as you possibly can for those poor women and children, still left facing the horrors in Spain. And don't let us forget soap, for the insurgent army has recently bombed soap factories in Madrid, and all mothers will realize the misery of the lack of it.

Will you send us your gift straight away, either to Canon "Dick" Shepard, Peace Pledge Union, 96 Regent Street, London, W.1; or to me at the War Resisters' International, 11 Abbey Road, Enfield, Middlesex, England, marked "Spanish Relief Fund."

Gifts of clothing should be sent to: Messrs. Davies, Turner & Co., Carrier House, 4 Lower Belgrave Street, London, S.W.1, marked "P.P.U. for Spain."

The House of Lords gives the Government some hints on

REFORM OF THE LEAGUE

DEBATES in the House of Lords are seldom reported in the Press at any length, so I may perhaps be allowed to call attention to the important discussion last week on proposals for the revision of the Covenant of the League of Nations, which was initiated by Lord Rennell, an ex-ambassador.

He called attention to the sharp division of opinion which existed as to whether coercive measures should be retained in the Covenant in support of the system known as "collective security," and to the conclusions reached by the dominion premiers at the Imperial Conference that force should not be used between nations and that differences and national needs should be settled rather on the lines of cooperative joint inquiry and conciliation.

While he extended the range of his suggestions much further, this is the main point which I want to detach in giving the opinions of other speakers in the debate.

LORD LOTHIAN called attention to the difficulties which must arise and the limitations which

By
**LORD
PONSONBY**

must exist in a League of sovereign nations.

Dealing with sanctions, he said, "You cannot base a peace system upon a form of coercion which in the last resort means the use of war, since war lets loose evils immeasurably greater probably than the evils which it is designed to remedy or prevent. So that the coercive action of any League of sovereign States when a great Power is involved immediately brings to the centre of the stage the use of war."

Lord Cecil, an unrepentant advocate of collective "security," maintained that the use of force was essential when conciliation had failed. He drew a gloomy picture of the approach of war and seemed to imply that we should show ourselves ever-ready to fight against any aggressor, and referred to "disorderly" Powers who were becoming "more and more aggressive."

When I followed Lord Cecil I did my best to controvert some of his statements because I thought it deplorable that so pessimistic a view should be expressed by one who has a commanding position in this country on League affairs.

THE three chief points I made were:

(a) That the matter of first importance was the need to make the League all-inclusive. But so long as force was retained as an ultimate obligation on members of the League, those nations now outside the League would certainly not come in; (b) That the impracticability of unanimous and united action against an aggressor had been proved without any doubt; and (c) Therefore, it was unfair and misleading to give the smaller nations the false impression that we and other nations were ready at any time to defend them against any act of aggression which might be taken against them.

I emphasized, not for the first time, a point made by other speakers, namely, the need for machinery for the revision of treaties. The essence of this proposal is that the revision should be automatic, not suggested at a particular moment by one nation or group of nations.

That is to say, a permanent department of the League should inquire every five years (say) after the conclusion of any treaty whether there is any claim on the part of any of the signatories for revision.

If so, an appropriate body under the League would have the matter laid before it. If not, as would be the case with the great majority of minor treaties, the treaty would continue in force.

IN my concluding remarks I declared that hectic war preparation could not bring peace. Force

was no remedy. By good will alone could solutions be found of international differences.

Lord Mansfield declared that "collective security was a myth." To insist on it would only mean in the long run that we should have to act as policemen for the other members of the League.

It will be seen that, with the exception of Lord Cecil, all the speakers were emphatic in advocating the elimination of force from the Covenant.

We did not expect any pronouncement from the Government. An Under-Secretary for Foreign Affairs is never entrusted with declarations of policy. But we might have had some indication of the direction in which Government sympathies lie.

All we got from Lord Plymouth was an elaborate reiteration of former pronouncements and a description of the methods now being adopted by the League for examining the whole question of the revision of the Covenant.

It may be wise of the Government not to commit itself several months in advance to a public declaration of a definite line of policy. Such a debate, therefore, is all to the good in letting the Government know what other people are thinking and in giving them some indication of views which are very strongly held.

THE danger is that the Government may fail to make up their own mind privately and send Mr. Eden to Geneva merely to hear what other nations have got to say.

This is not a matter for judicious trimming. It is vital, because the future of the League depends on the decisions arrived at.

If only one thing were accomplished, namely, to bring the United States into the League and draw Germany, Japan, and Italy back into the League, this by itself would be of immeasurable importance.

We could then begin building up, slowly perhaps, an international authority which all would respect. It might not work wonders; it might not even stop wars yet awhile. But it would no longer be an agency for dividing the world into camps and its failures would not be fraught with the danger of the complete destruction of any international body.

This, it would seem, must eventually be the case so long as force is preserved as the basis of the League's authority. I am inclined to believe that Mr. Eden understands the crucial importance of moving in the right direction. Let us hope that no section of the Cabinet will try and drive him from the proper course.

Arthur Ponsonby

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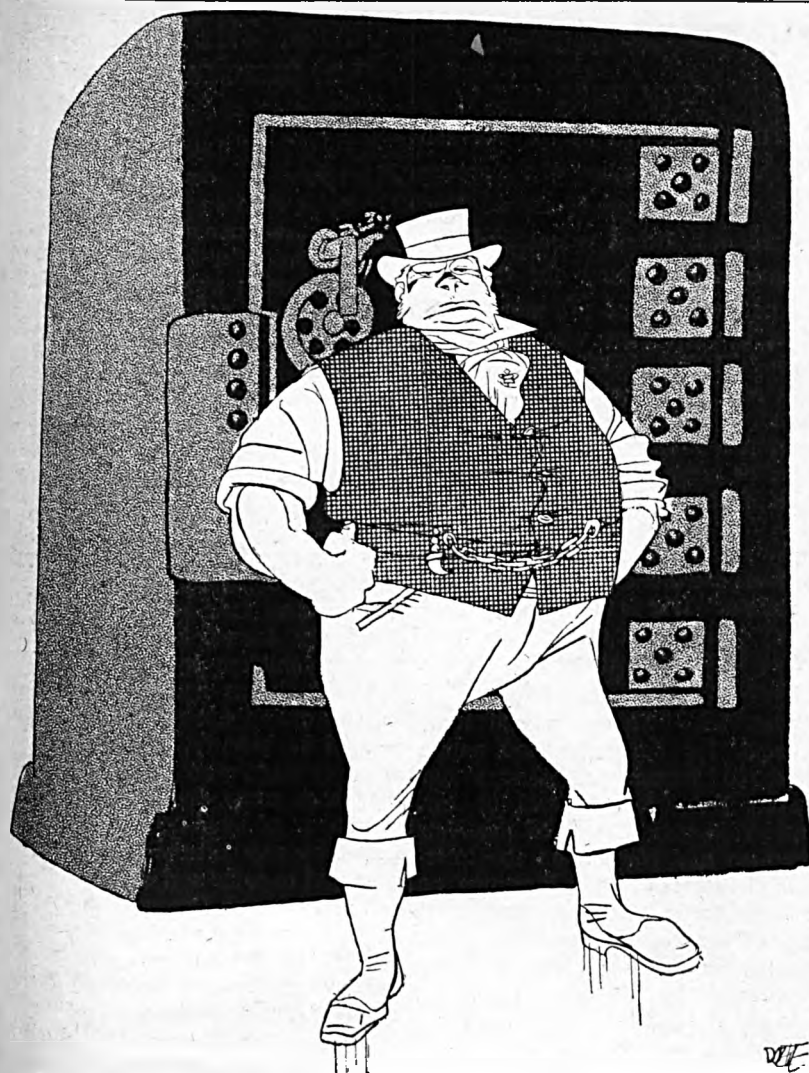
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The Haagsche Post's comment on Britain's £1,500,000,000 for "rearmament"

A World Fellowship of Faiths to Consider Peace

FIFTY-FOUR speakers, from nine countries, are discussing "Helps and Hindrances to Peace and Progress" at the International Assembly of the World Fellowship of Faiths, which opened in London on Wednesday and will continue until next Saturday.

Particulars of the various meetings may be obtained from the World Fellowship of Faiths, Hotel Savoy, London, W.C.2.

This is the first of four international assemblies of the Fellowship. Others will take place in India, 1938, in America, 1939, and in Japan, 1940.

Following its successful congress held in London last year, the World Congress of Faiths (Continuation Movement) is holding a similar though shorter congress in Oxford from July 23 to 27, at which the subject for deliberation will be "The World's Need of Religion."

Distinguished speakers from various religions will deliver addresses for discussion and there will be devotional meetings led by representatives of different faiths. The theme of the congress will also form the subject of a public meeting in Oxford Town Hall on July 24.

Further particulars may be obtained from the secretary, World Congress of Faiths, BM/Congress, London, W.C.1.

"PAX" CALLING!

Facilities for a half-hour broadcast each week have been given to a group of 44 French peace societies.

Although this does not allow much time for each organization a similar arrangement by the British authorities would be widely welcomed.

PROFITEERS IN ARMS

Don't Like Disarmament!

SOUTH AFRICAN police have taken a step toward "disarmament" which provides a lesson for the world's statesmen.

Native stabbing affrays, particularly in Johannesburg, are reported to have become so frequent that a regulation has been made which forbids the sale to natives of knives with fixed blades, or blades longer than 2½ inches.

A remarkable decrease in the number of fatal stabbing affrays is the result, and the former desperate knife battles in the native quarter are reported to be dying out.

But the lesson goes farther than that. Those to whom the knife trade meant good business are, it is said, grumbling at the slump which has overtaken them following the police order!

Another Bruderhof for Britain

ARRIVAL OF GERMAN REFUGEES

From Our Own Correspondent

THE members of the Rhön Bruderhof, whose plight on having to leave Germany was reported in PEACE NEWS on May 1, and who found hospitality in Holland, have arrived in England.

Financial aid from American and Dutch Mennonites and from many sympathizers in Holland and England will enable them to found a new bruderhof in this country near the one already established by a similar group at Ashton Keynes, Wiltshire.

Their next move will be to provide a home for the school-children and their teachers who went to Liechtenstein when compulsory military drill was introduced for all school-children in Germany.

Swiss Cooperative Village

Cooperators and pacifists interested in the social implications of their faith will be interested in a world-famous cooperative colony near Basle in Switzerland founded by Dr. Bernhard Jaeggi.

Named Freidorf ("free village"), it was built in the years 1919-21 by the Swiss Union of Consumers' Cooperatives and is the home of the workers of this cooperative, 547 in number.

There are 150 houses with four, five,

or six rooms each, surrounded by beautiful gardens and grounds which are worked by the people in their spare time. These homes are modern in every way and use electricity extensively for their comforts.

Orchards and fruit trees surround the colony and in the centre stands the three-storied village hall with two classrooms, a meeting-place for 500 people, a gymnasium, and other community requirements. The school is housed in this building.

All the members of the community have their share in the direction of affairs, for which there are seven chief committees comprising 140 members.

The chief committee is that dealing with education, which also manages the library, arranges lecture courses, and gives systematic instruction in co-operatives, hygiene, gardening, and similar matters of importance.

UNPAID SERVICE

Other committees deal with health, business, plants and structures, finances, social life, and law and order. Committee members are not paid. They work gladly in a spirit of pride and community welfare.

The community has a method of systematic savings and various funds provide for a choir, an orchestra, public festivals, children's excursions, and similar matters. A community newspaper is also published.—*No-frontier News Service.*

ANTI-WAR OR ANTI-CHRIST?

DUTCH PACIFISTS' GLOOMY OUTLOOK

From Our Own Correspondent

THERE is a bad time in store for Dutch pacifists following the appointment of the new Cabinet.

It is a so-called "Christian coalition" Cabinet, with five Protestants, four Roman Catholics, and one neutral (from a Roman Catholic family). The liberals refused to participate.

The Army and Navy rejoice!

(An analysis of the Dutch general election results appeared in PEACE NEWS a fortnight ago.)

Choice Before the Church

"THE Church is either anti-war or anti-Christ. There is no half-way place."

These challenging words of Brig. H. Charles Tutte, in the American *War Cry*, put the proposition facing the Church today.

"It was the same in the war against slavery," he points out. "William Lloyd Garrison declared, 'American Christianity is the main pillar of American slavery.' Parker Pillsbury said, 'We had almost to abolish the Church before we could reach the dreadful thing at all.'"

"Must the Church be the last bulwark of war? Will she ally herself with all the entrenched forces of evil, the demons of hate and avarice who invent and manufacture the fiendish furies of mechanized warfare, or will she stand boldly for Christ and peace?"

SWISS PEACE CONGRESS MOVE

The executive committee of the Swiss I.P.C. Committee is meeting at Zurich today (Saturday).

The meeting will hear a report on the activity of the International Peace Campaign in the international sphere and then debate the particular problems confronting Switzerland.

The most important subject discussed will be the proposal to organize a Swiss National Peace Congress. Detailed proposals will be presented by representatives of cooperating organizations and local committees.

SCHOOLS

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Friends' School, Gt. Ayton, Yorks. ...	150: 9-17: £81
Friends' School, Saffron Walden, Essex ...	202: 10-18: £99
(Junior) ...	28: 7-10: £99
Sidcot School, Winscombe, Somerset ...	150: 10-18: £123
Friends' School, Wigton, Cumb. ...	104: 7-17: £82 1s.

CO-EDUCATIONAL "MODERN" BOARDING SCHOOL

Friends' School, Sibford, nr. Banbury ...	158: 10-17: £81
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Apply to SCHOOL, or to SECRETARY, Friends Education Council, Friends House, Euston Road, London, N.W.1

Headquarters' Notes and Comments

By MAX PLOWMAN

96 Regent Street, W.1.

TO discuss an article appearing in the same issue of a paper is, I know, a doubtful policy that savours of undercutting; but I want to break the rule for once because I think Mr. Murry's commentary on page 7 raises questions of the first importance to pacifists, and I should like to focus attention upon it. Pacifists who desire a reasonable ground for the faith that is in them—those who decline to let their pacifism be a cloak for self-complaisance will, I believe, find in Mr. Murry's contribution matter to lay upon the anvils of group discussion which they can hammer out in what Blake describes as "the fierce contentions of friendship."

Let me say then that in opposing the Law of international order to belief in complete unilateral disarmament, I think Mr. Murry has been tempted to give rein to his own power of logical argument to the neglect of a realistic study of process. He speaks of the "deliberate abandonment" of Law, externally and internally. Now the important saying of Christ that has relevance to this matter was his declaration that he came not to destroy the Law but to fulfil it. This, I take it, does not mean that he acknowledged two separate and distinct orders: the order of Law, and the order of Grace; but that he knew the rule of Law is an insufficient rule for the total nature of man. What the bearer of Grace and Truth brought into the world was an understanding of the insufficiency of Law and a revelation of the truth that it could only be fulfilled by Love. He did not, in fact, contrast the Law with Grace and Truth, but showed that apart from Love the Law always failed through inadequacy.

And that—to be quite up to date—is what the pacifist feels about attempts to establish the recognition of international law. Mr. Murry feels it himself. As a matter of fact, international law has never had any real and effective existence; so that I rather think it is misleading to speak as if the nations had abandoned something real and enduring for a state of self-willed anarchy. But the more important point is that man has reached a point in time when the institution of international law **must** be inadequate to his immediate need, for the simple reason that his law-breaking power is now in excess of any conceivable law-enforcing power. The strange truth is that the nations cannot have the organization of Law between them because they have actually grown into a living unity which will no more admit the adequacy of Law for its governance than a human family will admit it. You cannot make peace in a family by organizing it. Because the family is a living unit, the attempt to put it under the governance of Law is the attempt to disrupt it. Similarly, the attempt to provide safeguards for peace by international law today is really an attempt to put the clock back and rule by force a body that can only express its life through cooperation. Man, the nation, the world, is truly a living organism, not an organization. Organization is the curse of the modern world; for this organization is really the provision of dead mechanism

The Notice Board

Combined groups ramble from Beaconsfield to Jordans on August Bank Holiday suggested by H. V. Fuller, 588 Whitton Avenue West, Greenford, Middlesex, with whom those interested are invited to communicate.

Roger Smith, of "Werpas," Cressex Lane, High Wycombe, would like to hear of P.P.U. volunteers in district. Desborough Road, High Wycombe, group now holds discussion evening, to which all interested are invited. Particulars from Thomas H. Slade, 111 Desborough Avenue, High Wycombe.

which takes the place of active life and falsely appears as an adequate substitute. So, in my opinion, it is not the abandonment of Law which is our curse, but our reluctance to admit the terrific—the sheer biological necessity of stepping out of the inadequacy of Law into the only adequacy—the plain acknowledgement of human interdependence. Today let man refuse to revert to barbarism. Tomorrow he will know of the doctrine according to his need.

The Message in the Countryside

By one of two P.P.U. members encamped at Skipsea who are "spreading the gospel" among the Yorkshire villages.

WE are continuing our task of visiting and circularizing each house in every village we come to.

In this way seven more villages have received our attention—with encouraging results. In all we have managed to spread news of the P.P.U. in some 32 villages, hamlets, and towns and have got signatures in nearly, if not quite, all of them.

In addition we have held meetings in the towns of Beverley and Hornsea and sold PEACE NEWS twice a week in Bridlington and Hornsea.

At Bridlington we have run a literature stall, gaining considerable publicity, as the market street in which we hold it is thronged with thousands of



Bridlington now has other things beside crabs!

passers-by all through the day. Some tremendous debates have taken place at the stall with air force officers and men and other military-minded people.

One day the designer of the civilian gas mask came along and refuted the findings of the Cambridge scientists, although he gave no grounds for believing his mask to be efficient. A few minutes after he had left a Cambridge student came along and confirmed the statements in our pamphlet—thus restoring the equilibrium!

We have had an abundance of interesting experiences as we have carried the message to outlying farmsteads, to labourers in the fields and by the roadside, to village shops and schools.

Sometimes we have joined in the work of the farm, milking, turning hay, &c. Once we took part in a Sunday school treat of 150 children, to each of whom we afterward gave a

GROUP NOTES

By JOHN BARCLAY

HENDON showed us that we can rely on the members of the groups to do what is asked of them. Two hundred and fifteen volunteered and 230 turned up! Now for the next demand. £2,000 and two more weeks to get it. Everyone who reads this please **STOP HERE**—and before going any further either write out a cheque, tie a knot in your handkerchief to remind yourself to buy a postal order, or send that book of stamps which is now in your pocket or your purse. It is necessary to have the money and we all know it. Peace is worth the sacrifice and we are prepared to make it. War is **NOT** inevitable if we say "No!" and at the same time give all we have to strengthen the will to peace.

Swanwick. There are still some vacancies for the camp and names would be welcomed. Among our speakers for the week will be Mr. Kingsley Martin (Editor of the *New Statesman and Nation*) on the International Situation, Max Plowman on the Faith of a Pacifist, and Harold Bing, of the N.M.W.M.

Note. Will anyone travelling by car and having spare seats please let me know, as several people would be glad of the lift. Please write about this at once.

Bungay has formed a united group of the P.P.U. and F.O.R. and is calling it the Bungay Pacifist Society. Will anyone living in the neighbourhood get in touch with the Rev. P. Russell Johnson, 28 Outney Road, Bungay.

Chesterfield has followed up its magnificent meeting of a few weeks back by a series of weekly discussions, and new groups are being formed in Holmewood, Staveley and Bolsover. The film *O.H.M.S.* was shown at the local cinema and the group distributed pamphlets outside. During the peace week, which is being held from July 11 to 18, PEACE NEWS is to be sold in the streets and P.P.U. literature will be on sale in the peace shop, together with other literature. Many active workers are wanted for outdoor speaking and anyone who can help in any way please write immediately to Miss Streatfield, 31 Cobden Road, Chesterfield.

Back to the City of London; I do want to mention the good work being put in by the City group. This group was only formed a short time ago and has now become a centre, within a stone's throw of St. Paul's, where weekly lunch-hour talks are held and a library of books is available for all pacifists. Questions and discussions at these talks are extremely well worth listening to and I do advise anybody who can get the time off in the lunch hour to go along to 13 Paternoster Row between one and two on Thursdays. The room is also open from 5.45 p.m. onwards on Thursday evenings to all P.P.U. members and friends when a programme is provided both stimulating and refreshing (light refreshments being provided!).

I have just had a most enthusiastic report from Tottenham. This group has been for a five-mile route march with posters, and on the way distributed 2,500 leaflets which were gladly received, especially as amongst those parading was a pacifist of eighty years who completed the entire journey. Other groups look to your laurels!

copy of Vera Brittain's pamphlet *To Mothers Especially*.

The people of the district and especially the children call me "Mr. Peace-man." A steady permeation is taking place and a regular, though thin, stream of signatures trickles in.

UNDER THE OAK TREE

By THELMA NIKLAUS

(On behalf of the Basque Fund)

THE fall of Bilbao brought deep sorrow to our Basque house. The older children realized to the full the implications of that fall, and suffered the bitter frustration of being so many miles away from their unhappy parents; suffered also from the knowledge that many of them would no longer have parents to return to. The younger children—who knows how much they understood?—were found weeping uncontrollably. Our staff worked unceasingly to bring the house safely through this crisis, and we owe much to their love and care.

By Sunday, June 27, the worst of the reaction had passed, and the children had resumed their normal, happy life. Colchester friends had taken all the younger children by car to the sea. "Picnic" clothes had been suggested for this outing, but the suggestion was refused indignantly by small Eves of seven or eight, who donned their best hat, shoes, socks, dress, or hair ribbon in honour of their friends. Even the Ernestos and Juanitos of the party appeared in some sort of gala attire—but every young Basque going to the sea clutched his minute bathing suit to his breast and would not give it up.

They returned in the evening, very sunburnt and drowsy, to listen to the concert arranged by the older children. One of the visitors asked a small girl if she had swum at all. "Oh yes," replied the little girl. "Ever so far." Her neighbour looked at her accusingly and said "Oh, you didn't! You didn't swim at all!" "Yes, I did," returned the first one coolly, "on the sand. Mr. Stirling was teaching me, and he said I was a fine swimmer, so there!"

The "baddest little boy" of the whole band sat throughout the concert in a new white beret, and refused to remove it even when Señora Echevarria, the Basque teacher, accused him of discourtesy. He obviously regarded it as a sign of social superiority, and bore it like a banner through the house. He finally went to bed in it, and when it was removed from his head, he rolled it up like a doll and went to sleep, cradling it in his arms.

Two girls of about fourteen, dressed in attractive costumes, made from odd bits and pieces of cloth, danced a "jota" brilliantly. Mr. Stirling is teaching the whole group a mass dance, and this was successfully rehearsed. The children love their dancing lessons. Those who are good at it help those who are bad; and the standard is already high.

Their vitality is extraordinary; they dance and skip and play energetic round games all through their free time; the same vitality takes them easily through their school curriculum, and they still delight in keeping their house shining and neat. Already, after only a month in Langham, they look much better—less strained, more at peace with themselves and the world. These future citizens of Spain will go back to their country with renewed health and enthusiasm.

The Anglo-Spanish alliance continues unbroken. The young of Langham and the young of Bilbao play Spanish and English games together, chatter, quarrel, make it up and begin again. There is no language difficulty, no hesitation, no national barrier to overcome. The new commonwealth of children suffers none of the limitations which have stretched international relationships to breaking point.



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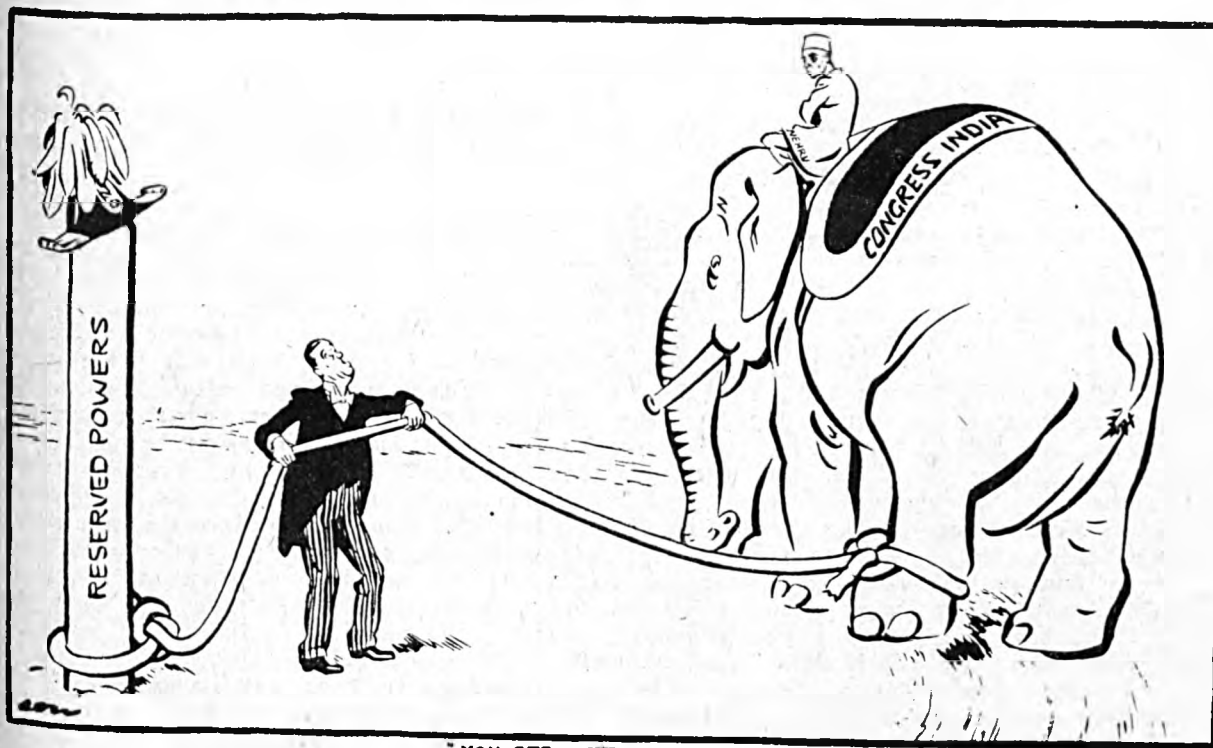
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Other useful publications of the
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endanger the cause of justice, and
W. Mauleverer commences an outline
of pacifist theology.

LOW SUMS UP THE INDIAN SITUATION



"YOU SEE - IT'S ELASTIC!"

Courtesy, "Evening Standard."

Use this "VICIOUS CIRCLE" —for Peace!

THE "vicious circle" which needs breaking if war is not to lead to more war is shown in graphic form in a leaflet just published by the Cheshire Monthly Meeting Peace Committee of the Society of Friends.

A circular diagram shows the stages passed through by victor and vanquished after the conclusion of a war. After a little while both sides reach the present point (armament race) and, if the circle is not broken, will pass via "incident," ultimatum, and defiance, back to WAR.

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To Fight or Not to Fight?—

TAKE YOUR CHOICE—BUT THERE'S ONLY ONE WAY TO PEACE

From a Correspondent

DURING Hendon Peace Week there was a debate at which the motion was "That the League of Nations should never use force."

The proposer and most of those who supported him seemed to be much too much concerned with the practicability or otherwise of an international army and with tactics.

The feeling of the meeting also seemed to be that to be divided on this one issue was not a matter of very

because war is economically unsound, or because it does not settle disputes justly, or because it causes very great hardships—these may be very good reasons, but they are subsidiary.

THE "TIGER"

The opposer of the motion said that Hitler could be likened to a hungry tiger with a nice juicy piece of meat being dangled in front of him. He also said that the Germans were a very fine people and not a bit like that.

Are we, then, to sacrifice the German, or any people, to bring the leader to his senses? If those in authority have got us into a difficulty we may have to suffer hardships as a result; and we must try to do so cheerfully.

Our attitude may be mistaken for weakness. Perhaps; and maybe our present attitude is being mistaken for strength!

SCOUTS & AIR RAID "PRECAUTIONS"

MEMBERS of the Boy Scout Movement who would be prepared to discuss their position in connexion with the Movement's possible participation in schemes of air raid "precautions" are invited to communicate with the Peace Pledge Union, 96 Regent Street, London, W.1, and ask other Scouts to do so too.

grave concern, because, after all, they could agree on so much.

The man who opposed the motion said (though not in so many words, of course), "We will have peace even if we have to fight for it."

Assuming that we want peace because we believe war is wrong—not

Please Order Your
PEACE NEWS
EARLY

Another Pacifist Withholds Income Tax

SUMMONED at Northampton Borough Police Court last week for non-payment of 10s. 3d. income tax and 3s. 6d. costs, Ronald Pitchford, a member of the Peace Pledge Union, told the court that he objected to payment on conscientious grounds.

"I can't see on the present policy of our Government why I should pay money for things I can't believe in," he began. But he was stopped and an order for payment was made.

In a subsequent statement to PEACE NEWS Ronald Pitchford pointed out that the national income could be used with tremendous effect to help to establish friendly relationships between all countries and materially to improve living conditions here and in the colonies.

"The hope of the world," he continued, "lies in the practical application of Christianity. Our present job is to obtain such an increase in our pacifist ranks that it will be difficult for any government not to take a pacifist course of action."

NEWSPAPER'S COMMENT

The feature in the case that stood out most prominently, commented the *Northampton Chronicle and Echo* in an editorial article, was that the word "conscience" should crop up at all in connexion with the payment of income tax.

"Perhaps the authorities found it refreshing," suggested the newspaper, for "their difficulties chiefly arise not by the production of a conscience, but by the complete absence of it on the part of respectable citizens who have no scruples at eluding their obligations if they see an opportunity."

Part of the prosperity of the individual domestic market is the result of vast and ever-growing expenditure on armaments. This unhealthy stimulus is diverting industry to unproductive channels that might lead to unbalanced conditions of employment and trade.

Francis D'Arcy Cooper, chairman, at annual meeting of Lever Brothers' shareholders.

RECONCILIATION

A monthly review published by
The Fellowship of Reconciliation

The purpose of "Reconciliation" is to review affairs from the Christian Pacifist point of view, to develop a constructive peace policy expressive of Christian principle and to keep peace workers in churches, colleges and the various Christian Pacifist Fellowships in touch with each other.

A specimen copy will be sent to you free of charge on application to the Editor, "Reconciliation," 17 Red Lion Square, London, W.C.1

Peace News

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THE PEACE PLEDGE UNION welcomes all who accept the pacifist doctrine, no matter what their approach. Its activity is not confined to the registration of those who are opposed to war, but promotes and encourages a constructive peace policy. Members are attached to local groups designed to achieve a communal peace mentality and extend the influence of pacifism by propaganda and personal example.

Give your pledge on a post card:—

I renounce war and I will never support or sanction another.

Sign this, add your address, and send the card to The Peace Pledge Union, 96 Regent Street, London, W.1. **July 10, 1937**

THE FEVER OF EUROPE

WHEN sickness enters the home, when the patient's temperature rises and fever begins to rage, panic is apt to seize upon the household: how to allay the fever becomes everybody's concern and the house is filled with panic-stricken advice. But when the doctor calls he does not listen to panic. His business is calmly to observe the symptoms, diagnose the cause of the fever and to act according to knowledge in the belief that the right corrective will assist nature to reassert herself. The doctor who suffers from panic is unfit for his profession.

And the pacifist who shows signs of panic when the fever of European sickness begins to rage is equally unfit for his profession. He is a person who has forgotten the first rule of social medicine, which is to keep calm when other people are excited and to think hard when other people are losing their wits.

What we are now witnessing in Europe are the effects of our own indifference to illnesses that have been neglected for nearly twenty years. The internal condition of Italy before the Fascist march on Rome was matter of little or no concern to the Powers behind the Peace Treaty. The effects of the blockade, the ruin of German currency, the predicaments of Stresemann and Brüning—although caused by the insane demands of British and French reparationists—were of little concern to the people of this country. These fevers were then local and, according to our terrible unwisdom, no affair of ours. Were we our brother's keeper? So they were neglected and let rage if they would. They have raged to some purpose; for now the fever spreads over the whole body of Europe. Signs of panic appear.

Yet we are still loth to diagnose the cause of the present trouble. The herd-mind does not want to know how things came to be what they are: it merely wants national security and isolation from trouble. So its remedy for the maladies that have grown so ugly is rearmament and air raid precautions. "What else can we do?" it says.

The answer is plain. Anything conceivable that will promote the sense of international equity in the minds of the Italian and German people. Anything which will show signs of repentance for our wanton indifference to their condition when they became Fascist in fierce desperation.

Disease neglected becomes horrible and dangerous. The patient's condition is now serious; but the only remedy is to treat the condition and not its effects. Rearmament is absolutely no remedy at all; for modern war is merely the delirium of the fever which, if allowed to rage, may kill but cannot cure the patient.

What the Peace Pledge Union stands for

By MARIEL CARDEW

THE Peace Pledge consists of the words: "I renounce war, and I will never support or sanction another"; that is to say the Peace Pledge Union stands for complete pacifism, the point of view which holds that **nothing** can possibly be made better by another war; and that it therefore becomes an individual duty on the part of men to refuse to fight and of women to sanction or assist the war machine in any way.

The idea of the Pledge is to register the number of persons holding this view and to strengthen the individual's resistance against war panic in the event of a war being declared. The purpose of the Union is to band all these pledged individuals together and thus make them strong enough, ultimately, to prevent any Government from declaring a war. Thus the Union contrives as far as possible to unite people of differing religious, political, or social views on the one point of refusal to fight or take part in war. It is therefore an ideal for the idealists, and a practical policy for the practical man. The Christian pacifist, who thinks that to fight is incompatible with the mind of Christ, joins hands with the rationalist who, like Bertrand Russell, realizes that wars can only defeat, and never achieve, the ends for which they are fought.

A friend said to me the other day: "But IF rearmament could prevent a war, would you still refuse to accept it as being violent in intention, and therefore not morally justified?" My answer was that the IF cannot be accepted. Rearmament makes war; it cannot possibly stop it. Brandishing guns at people only makes them run away and either plot secretly how to get even bigger guns, or else to live in a state of perpetual fear, breeding hostility. Therefore pacifism has to go one step further than the mere abolishment of arms and armaments. For if the British Empire were to disarm what would happen to the British Empire? As a world monopoly by one state of most of the world's wealth it would cease to exist. War ceases when men refuse to fight, and men refuse to fight when they realize that the conception of peace involves universal justice, and justice involves democracy—not the democracy of universal suffrage with no power behind it, but the democracy of a free association—and democracy involves the sacrifice of much of the comfort and power that the existence of the British Empire affords in a tremendous degree to a few, and in a lesser degree to all, members of that Empire. It is, in point of fact, impossible for any man or any nation to live and act in isolation, so that in a sense our association with the rest of the world is compulsory; but voluntary acceptance of that inevitable association by all the nations and political parties in the world would pave the way for an intelligent and courteous rearrangement of the world's resources and the world's burdens, instead of the present system of grab and run, in which the English are persisting quite as much as the more recently and more obviously aggressive countries.

It is important to stress this point because it is a cardinal point of pacifism to seek for the cause of any trouble **first in oneself**, whether individually or nationally. No trouble among people is due **entirely** to one side or the other; but no trouble will be dissolved until **each** side is more conscious of its own failing than of the other fellow's.

The revolution that is necessary is obviously personal as well as political—and the keynote of that revolution will be Integrity. What the Peace Pledge Union wants to do is to prove to as many people as possible that like produces like: integrity produces integrity, just as much as a war produces a war, trust produces trust, and hate hate. It is not an empty or vague idealism that accepts pacifism; it is a scientific examination of how things work, and then, after that, the application of all the intelligence and all the strength and all the generosity that are possible, to make it work.

War as an instrument of national policy has been discredited verbally ever since the formation of the League of Nations after the Great War; but "Home Defence," and defence of the British Empire, or France, or Russia, etc., are all part of war as an instrument of national policy; and until national ownership of armies is utterly abolished national armies will continue to be instruments for enforcing national policies—however much lip-service is paid meanwhile to the idea of the League of Nations.

What is, in that case, the relation of the peace-pledger to the League of Nations and the League of Nations Union? It is obvious that the League of Nations, as its present constitution stands, is not a pacifist organization; yet many pacifists are members of the L.N.U., the National Peace Council, and many other bodies which work for peace, but are not necessarily wholly pacifist. How does this come about?

The League as it exists at present is nothing but an alliance of so-called democratic powers who are willing to act together politically only so long as they see no immediate disadvantage to themselves in doing so. Politically, it is nothing else but that. There is, however, the I.L.O., which is struggling hard from the other end all the time, internationally, and rather restricted than encouraged by the various governments represented. This is surely the nucleus of a real League. And it is important for pacifists to remember that far more nations are represented in this positive work of the League than on the purely political side, which is always trying, without any *esprit de corps*, to act the policeman in world affairs. If all the nations in the world were really behind the idea of the League of Nations it is obvious that there would be no need for an International Police Force to enforce its judgments. It is not part of the programme of the P.P.U. to pour scorn on the League of Nations (nor on any other body which is sincerely seeking peace), but only to show that it cannot hope to stand on the rotten foundation of economic injustice, to work continually for its reformation and the strengthening of its positive work in as many ways as possible.

Fascism and the dictatorship system are regarded by the majority in Britain with considerable dislike, not unmixed with a fear that somehow or other this foreign disease is going to spread to England in a war of conquest by Hitler or Mussolini, or even Stalin. Against this horror, they say, we must fight. This fear is being consciously used to get backing for the present rearmament programme. People are so keen to fight foreign fascism that they never look backward or turn their eyes inward. But what is actually happening in England today? Compare it with what is actually happening in, for instance, Germany. What is the main feature of fascism? Military nationalism. And that is exactly what is gradually being introduced in subtle ways into England today. If we oppose military nationalism with more military nationalism we are, as it were, conquered from within and brought to the fascist régime before we are even aware of it—and that is what seriously seems to be happening at the moment. It is true that aggressive nationalism in another country arouses a feeling that one must react quickly in the same way, lest our "honour" be stained; but let us follow that train of events forward into the future and see where it will lead us.

Germany is hungry for lost prestige, freer markets, and sources of raw material; Italy also. Britain possesses much prestige, nearly all the markets and raw materials; she feels threatened by the aggressively expansionist powers, and thus feels it necessary to rearm against an attack. France, lying between the dog and the bone, becomes, naturally, singularly restive and nervous, lest she should once more become a battlefield. In order to prevent this, she argues, it is necessary for France to be so strongly armed that neither England, Germany, nor Italy shall dare attempt to cross her frontiers in an attempt to attack one another. Thus the argument that a strongly armed Britain will prevent war can only hold good if one has previously obtained the consent of all the rest of the world to accept Britain as boss. Here Hitler, unfortunately, is quite convinced that the only way to obtain world peace is by having such a strong army that no one will dare refuse whatever demands Germany feels it necessary to make at the suggested World Conference for the fairer distribution of raw materials.

Meanwhile, imperceptibly, there grows up within each country a régime that is more and more directed towards the perfecting of the war machine. Military discipline, through anti-air-raid precautions, is being disseminated among the youth of the country as well as through the civil trades and professions; the National Government (its very name betrays its ten-

(Continued at foot of page 7 column 1)

PARS FOR THE PLATFORM

Britain's Policy

THE Government's policy was outlined by the Premier at Edgbaston, Birmingham, on Saturday, under the following four heads:—

- First, to keep the peace;
- Second, to make our country so strong that nobody should treat her with anything but respect;
- Third, to maintain and increase the prosperity and activity of trade and employment; and
- Fourth, to carry on steadily the improvement of the conditions of the people.

Spain

NOT only the dictators have been revealing their real intentions with regard to the war in Spain. Speaking at Coughton Court, Warwickshire, on Saturday, Mr. Eden declared:—

"For us the Mediterranean is not a short cut, but a main arterial road. . . . In our view, Spain's form of government is a matter for the Spanish people. It is not one which affects our vital interests. That is why we have been prepared, and are still prepared, to cooperate in any fair and just measures which are intended to prevent conflict about that form of government in Spain from becoming a European conflict."

"But disinterestedness in this matter must not be taken to mean disinterestedness where British interests are concerned on the land or sea frontiers of Spain or the trade routes that pass her by."

Meanwhile, a compromise "non-intervention" plan has been canvassed, including the following:

1. Granting of belligerent rights "under certain conditions."
2. Maintenance of "a kind of sea control."
3. Commencement of withdrawal of volunteers.

Lesson of Hendon

"WHAT emerged most clearly from every item in the spectacular programme," said a *Daily Mail* comment on Hendon Air Pageant, "was the immense increase in range, speed, and bomb-carrying capacity of aeroplanes in the last ten years."

The mass formation of 250 bombers, scouts, and fighters roaring overhead brought home forcefully to the watching crowds the enormous power of the air weapon today. Bombing aeroplanes can fly from the Continent to England in a matter of four minutes. A bomber crossing the coast could be over London in a quarter of an hour. No target less than 1,000 miles away could expect to escape bombing by the most up-to-date machines.

"Signs that there is a new conscience being aroused" were, however, detected by a PEACE NEWS correspondent who was "on duty" outside the aerodrome for the Peace Pledge Union and who "was amazed at the interest which was displayed in our activities."

He writes:—

One American took a photograph of two of us displaying different posters in order that he might show it to his two sons in Rhode Island and urge them to demonstrate further. Two of us tackled a very antagonistic man, who began by being abusive but ended by admitting that we were not talking such bunkum after all. Nor were we as unpatriotic as he imagined us to be. He simply hadn't given the matter a thought. Which leads me to urge that we must demonstrate further on the lines of that afternoon, preferably by holding scores of open-air meetings throughout the country during the summer, in order that we may educate our fellow-citizens.

He adds, incidentally, that "open-air speaking isn't as frightening as everybody imagines it to be. A five-minute address on 'Why I am a Pacifist' starts the ball rolling and once you have confidence you just keep on at it."

(Concluded on page 11, column 4)

(Continued from page 6)

dencies) grows less and less democratic. Budding statesmen mysteriously wither and become mere politicians. Still we don't seem to wake up to what is happening to us. All the country's financial and intellectual resources and all her industrial strength are being poured into the war-machine. Unemployment is lower than it has been for years; but what is the price? The unemployed man accepts work in a munitions factory to save his wife and family from starving; but what does it save them for? To be drilled into the fear of war, into air-raid precautions and finally into the war that the fear of war has produced. It is an essential part of the P.P.U.'s work to get people to see the vicious circle of these things, and, above all to realize that it lies in the power of a strongly united people to break that vicious circle, not because we fear war, but because we don't intend there to be one!

A Weekly Commentary

By J. Middleton Murry

PACIFISM AND POLITICS

I ADMIRE Sir Norman Angell. In my opinion he thinks more clearly about the great political problems of today than any other publicist I know. He makes the impression on me of a man whose honesty is equal to his ability, which is great. To some pacifists he would appear a very dangerous man, because he is ruthless with pacifist illusions.

What seems to Sir Norman Angell the most sinister development in the modern situation is the piecemeal and imperceptible but now almost complete desertion, by this country in especial, of the whole conception of an international law. If that abandonment of the Law had been a deliberate surpassing of the Law, it might have been welcomed gladly. Of such a deliberate surpassing of the conception of international law there is one, and only one, concrete expression: namely complete unilateral disarmament. I believe in this. I believe in it. Like Tertullian, *Credo quia impossibile, credo quia absurdum.*

I do not know how many people do believe in this, and in all that it implies. It implies much. The deliberate abandonment of the Law externally means the deliberate abandonment of the Law internally. If a great nation refuses to defend its "property" against its external enemies, then as sure as fate, its individual citizens will not be able to defend their property against those who would assail it within. We delude ourselves if we imagine that England, by abandoning external defence, would enjoy the internal security of a small nation, like Denmark or Norway. They are internally secure because they are defended externally, though not by themselves. They are protected by the armaments of the great nations. Germany would go for them tomorrow if she did not know that war would ensue. Hence, the small nations of Europe view our new armaments programme with open rejoicing.

For us, however, complete disarmament means the abrogation of internal law—an inauguration of what the dreamer Godwin used to call "the reign of universal benevolence." Only those who are prepared to follow the new law of love in society, to abandon their possessions, to inherit the earth by reason of their poverty, can truly advocate unilateral disarmament. To imagine that individual economic privilege will persist in a great nation which disarms itself is merely to indulge a comfortable dream. The way is the way of Jesus, or it is no way at all. And in my humble opinion, its advocates can prove their sincerity only by a real effort to surrender their privilege now.

There is the anarchy of Jesus—the reign of love, that seeketh not its own, between men and between nations. If we do not believe in this, and are not prepared to make the sacrifice for it, the next best thing—but a totally different thing—is the reign of Law. That, at present, we enjoy and profit by within society; it defends our property, but it demands that the nation shall be prepared to defend the reign of Law between the nations. It is this necessity which has been gradually and completely forgotten. And that has brought the world into a condition of incredible moral chaos. It is a symptom of this moral chaos that absolute

pacifists and advocates of unilateral disarmament should be found signing letters in company with Tory die-hards to repudiate "collective security." The difference between them is more absolute than they know. Extremes do not meet. If those who demand the Law between individuals betray the Law between nations, that is their affair. But they have nothing in common with those whose effort is to live beyond the Law in both relations. The test—the simple, concrete test—is armament. It is to confound confusion for the sake of a specious momentary impression, if pacifists who are totally opposed to armament speak concerning the League of Nations with the same tongue as men who advocate that we should arm to the teeth—but not to defend the Law. That is to confound confusion. As against these, and against the pacifism which aligns itself with these, the argument which Sir Norman Angell develops in *The Defence of the Empire* (Hamish Hamilton, 6s.) is incontrovertible. "We will arm as a litigant; we will not help to arm the Law. So long as we favour the arming of litigants and oppose the arming of the Law we make the Law impossible."

If we want to live in a world of Law—and most people do—then they must be prepared to fight for the Law. If they are not prepared to fight for the Law, then they are preparing not for peace, but for chaos. If by chance they have come to believe that the Law cannot be fought for by the methods of modern warfare, because it is now become utterly lawless, then let them advocate complete unilateral disarmament and take the consequences. But to arm to the teeth, and not be prepared to fight for Law, is to condemn oneself finally to absolute defeat. There are three ways—to advance beyond the Law, to fight for the Law, or to retreat from the Law. The first is pacifism, the second is honourable, the third is ignominious—and disastrous. The first is spiritual, the second is moral, the third is deadly. It contains no belief at all, except in possessions, and it will be compelled to relinquish them.

For the grim fact is that Europe, and above all England, is being terrorized today by nations which threaten to let loose universal destruction if they are thwarted in their aims. It is because the Fascist governments can unloose the unknown horror of modern warfare on the civilized world that they have their diabolical power. This is a totally new situation in the history of mankind, and a truly desperate one. For this power—of letting loose a total destruction upon civilization—is new in human history. It did not exist before; it could not exist before. An irresponsible nation now wields this new power of letting loose universal destruction. Any great nation could wield it; but if it were responsible at all, it would not dare to. The threat of the Fascist governments is simply this: "Yield, or we will let loose universal destruction!"

Those who imagine that the lawless governments can be charmed by reason, or by economic concessions, know little of the world in which we live. The Fascist governments are not concerned with interests; they are possessed by a diabolical religion. I believe it can only be met by a religion more passionate than theirs; more willing for sacrifice; more regardless of economics. I do not believe it can be withstood by any "practical politics." Twenty years ago I believed in all that Sir Norman Angell now sets forth. But since then this England has betrayed too much and too often, "rotted itself in ease on Lethe wharf," forgotten all that a generation died for. Now we are terrified, but not humiliated; remorseful but not repentant. I should not be where I am if I had ever been able to persuade myself that this country would fight for the things for which Sir Norman Angell would have it fight. Had it been ready to do so, Fascism would have never been born.

Recent Publications

"YOU HAVE BEEN WARNED"

DEATH FROM THE SKIES. Heinz Leipmann. Martin, Secker, and Warburg. 6s.

Reviewed by Brig.-Gen. F. P. Crozier

THE value of this book lies in the fact that therein the author describes very accurately and without bias, the technique of aerial assault, and the weapons which will be employed by an aggressor in the next war, which he appears to think is inevitable in the near future.

Bombardment by gas, together with the standard mixture of incendiaries and high explosives from the skies, is well realized, together with the experiments which are now being made all over the world, as "the next step," in regard to microbial warfare.

It should be realized that these "steps" in regard to weapons are always being worked out in the governmental hierarchies, and that long before 1914, experiments in gases had been embarked upon. Mr. Leipmann shows that consequent on the advance in civilization, the more ungentlemanly methods of warfare seem to be applied, step by step.

Mayors and chairmen of district councils should read this book in order to find out how they have been hoodwinked by the Government in regard to air raid "precautions."

In the chapter entitled "Fatal Illusions," he says: "There is no protection against poison gas. Anyone

who says that such protection is possible is a liar."

The curious thing about this book is that although the author says categorically "there is no defence," he suggests that we should go down fighting like heroes, unable to defend ourselves apparently, and yet too stupid to realize that the new technique of defence has arrived, and consists of eliminating the causes of warfare.

He objects to pacifists of the "George Lansbury type," but fails to realize that pacifists of the "George Lansbury type" object to the mock heroics of a past age.

A Doctor's View

WAR DANCE. E. Graham Howe. Faber and Faber. 7s. 6d.

Reviewed by Roy Sherwood

THIS book by a well-known Harley Street physician is a continuation on the particular subject of war-mindedness of the same writer's *I and Me*.

Disregarding the mundane consideration of world conditions, which are the main concern of most writers on pacifist topics, Dr. Graham Howe deals exclusively with the individual's state of war against life.

He shows the problem of war to be the fundamental problem of life itself. Action is the outward sign of inward unrest. Internal aggressiveness (in our refusal to bear suspense and to accept

experience without immediate conative mental reaction) is the root cause of war. That must be so, because not things but our attitude to them, determines action.

There being nothing absolute in a world whose fundamental law is movement and relativity, it is not evil but the attempt to decide upon a fixed good that defeats man's best intentions.

He must learn the true significance of "and" and discard his rooted preference for "or" before the fundamentals of individual war-mindedness will disappear.

The eventual solution will come when man grows to the plenitude of four-dimensional thinking; at which he is at present good only in his dreams, but not in waking hours. Only then shall we be able to cease being dependent for peace upon scraps of paper, and peace will become something that can no longer be torn up.

The provocative and intensely clever diagrams with which the book is illustrated help the reader who is unused to metaphysical study to keep step with the progression of an always lucid argument.

The Way Out

THE ROOT OF THE MATTER. Edited by H. R. L. Sheppard. Cassell. 5s.

THIS well-produced book contains five essays by different authors.

First of all, there is Mr. J. D. Beresford writing on "Human Relations." If only we could achieve faith and love among men and among nations, there would scarcely be a problem left. How can we do this? Mr. Beresford suggests "a change of heart."

Mr. Lionel Birch on "Politics" writes vividly, shows that a man's

Public School Pacifism

CAMFORD School, Wimborne, Dorset, has just had a speech day. Nothing unusual for a public school in that, you might think.

But a woman member of the Peace Pledge Union whose son is a scholar there was pleasantly surprised to watch Neill Grant's pacifist play, *The Last War*, produced by the boys.

Well done, Camford!

social strata is nearly always determined for life before he is born, and urges the adoption of the People's Front.

Mr. J. S. Collis covers a vast territory in "The Poetic Approach to Reality," an essay poetically conceived.

"Education," by Mr. H. W. Heckstall-Smith, will probably arouse controversy among teachers. He has very decided opinions, many of which lose in statement by being unsupported by facts or arguments.

One wonders why he is so opposed to nurses for babies. His conclusion is similar to Mr. Beresford's. "The progressive alteration of individuals is the root of the matter."

Finally, Dr. H. R. L. Sheppard, in "Religion" declares that what is the matter with present-day existence is the attempt to worship Mammon and God—in that order.

We must still aim at the Christianity of Christ. "Faith in God must eventually come to mean faith in ourselves, who are potentially God." He pleads for a disarmed England.

Altogether, this is a very good five shillings' worth, thoughtful and pungent.

F.N.H.

Radio Notes

by R. M. HOLBROW

THEY enjoy a greater measure of freedom on the air in New Zealand than we do in this country, if certain talks broadcast by a Mr. Rod Talbot are typical of the sort of thing permitted in that Dominion.

A machine gunner in the last war, this man was wounded at Gallipoli. His heroism was acclaimed at the time, but now that he has attacked the New Zealand Defence League, an organization working for increased armaments, Rod has been accused of cowardice and lack of patriotism.

This was his broadcast reply:

"I gave evidence of my patriotism during the last war, but I can't boast of my courage. I was scared stiff all the time. . . . I got the impression that each bullet or shell that came over had a personal message for me, and under such circumstances one can't be comfortable; at least, I couldn't."

I don't suppose this frank New Zealander was the only soldier who was "scared stiff" but, of course, it is bad form for an Englishman to admit that he ever feels afraid.

NO ILLUSIONS LEFT

Talbot has no illusions left about the "just and righteous cause" of the world war. On one occasion he said:

"I know now that I was not fighting any enemy in a grand cause. . . . They were poor fools like myself who had been sold the idea that they were saving their country and fighting a war to end war. Actually both sides were active salesmen in a great sales campaign—for the armament manufacturers."

Mr. Rod Talbot may be a little lacking in polish, but there is no mistaking his meaning. It is only right that war heroics should be debunked by an ex-soldier. Evidently he is allowed to speak his mind unfettered by any censorship. When will an English worker be accorded a similar privilege?

Here is another of "Rod's Ruthless Radio Remarks":

"You folk who aim at being miniature war-lords, who covertly sneer at me as a pacifist, who are keen on the arming and training of all New Zealand men: you make me tired."

"I am all for peace. . . . I am fighting conditions now and not the victims of conditions. Show me a cause which will unite men instead of separating them; show me a scheme for making men happier—and nobody will keep me out."

The broadcast debate on "Should Blood Sports Be Prohibited?" referred to in PEACE NEWS on June 19, is about to be published in pamphlet form by the National Society for the Abolition of Cruel Sports, of 4 Tavistock Square, London, W.C.1, who would be pleased to send a copy to any PEACE NEWS reader.

This organization is also willing to supply inquirers with a special pamphlet by Mr. Henry S. Salt, its vice-president, entitled *Two Similar Pastimes: Sport and War*.

EVERYBODY'S SAYING IT!

At Southgate County School last week the Society for the Discussion of International Affairs debated the motion "That in no circumstances is war justifiable as an instrument of national aggrandizement or policy." This motion was carried.

CAN CHRISTIANS BE PACIFISTS?

By W. M. WATT

2/- net

A book to be commended to pacifist and non-pacifist alike. It is a piece of patient lucid argument, and an honest facing of the real issues.

THE CHURCH'S ATTITUDE TO PEACE AND WAR

Just Published

1s. net

An attempt to outline a positive peace programme for the Christian Church. Part of the booklet is the Report of the Committee recently presented to the General Assembly of the Church of Scotland.

Student Christian Movement Press
58 Bloomsbury Street, London, W.C. 1

An Appeal to Women
to Pay More than

LIP SERVICE TO PACIFISM

by
Rose Marie Hansom

WE cannot have it both ways. Women cannot demand the expensive tinsel, the cheap veneer, which comes from our being a great exploiting Power, and at the same time pay lip service to pacifism.

So long as Britain retains a great army, so long as India is held in subjection, women can expect some of the spoils; but our belief in pacifism is inconsistent with our demand for luxuries which are part and parcel of a system of violence.

It is important to realize the personal implications of a philosophy before advocating it. Women must realize that they cannot expect from pacifism both peace for their children and expensive fur coats for themselves.

One hundred and fifty million women in India exist on twopence a day: we are at present able to spend several shillings per week on cosmetics. There is an unhealthy connexion between these two budgets.

We must be ready to pay for peace now. Most women don't get the opportunity to pay income tax. Let us tax ourselves—insure ourselves for peace in our own fashion.

Though we are not in the position of having to contribute taxes for armaments we still have resources to pay for peace. Let us give up cosmetics. Let us start a fund the purpose of which would be to help support those men who have walked out of armament factories.

Women want men to stop making arms. Let these men be kept by women rather than make

them support their women out of the pay or profit from arms factories.

The enthusiasm of the suffragette movement is required again, but with a different technique and a different persuasion. During the last war we sacrificed even nourishment for our children. Let us ration ourselves again, this time for peace.

(A practical example of a man who, if he has not actually "walked out of armament factories," at any rate refuses to walk into them, challenging a practical application of the principle suggested by Miss Hansom, is recorded on page 1.—Ed.)

War always Means
CULTURAL DECLINE

By GEORGE NICHOLSON

ALL wars lead to cultural retrogression, the perversion and malversion of music, literature, and art. The psychological reaction of war is clearly portrayed in the cultural movement.

If we are bored and "fed up" with the work of the modern artisan we should not blame him but attack war even more strongly as being not only destructive in the material sense but in the spiritual too.

Wars result in economic instability, and it is economics which decide the progress or degeneracy of art.

When the purchasing power is reduced to its minimum we are compelled to spend more sparingly, and the dominant factor in our spending is to provide first of all food, clothes, and shelter.

Art? What does that matter? A couple of cheap prints will answer just as well.

Music? Who can appreciate music when he is surrounded with poverty, insecurity, and strife? Be sociable? Who can be sociable when he is not properly fed, clothed, and sheltered? And so on.

PEACE ESSENTIAL

Cultural development, art, music, and poetry, sociability, human happiness, and harmony can only be gained when man is economically secure and living in peace.

Harmony alone can bring clarity of thought, perception of beauty, and creative instinct, and war is the very negation of all that is harmonious.

Of culture, Matthew Arnold once remarked that it was "... a view in which all the love of our neighbour, the impulses toward action, help, and beneficence, the desire for removing human error, clearing human confusion, and diminishing human misery, the noble aspiration to leave the world better and happier than we found it—motives eminently such as are called social—come in as part of the grounds of culture, and the main and pre-eminent part."

When we are rid of the eternal nightmare of war, and peace rules supreme,

Pacifism is a

CHALLENGE

to the CHURCHES

ONE by one the Christian churches are lining up against pacifism.

says

ALAN C. BAKER

In February the Bishop of London, speaking at the Church Assembly, declared that "the real danger to the peace of the world today is the pacifists." At Leicester, recently, the National Free Church Council rejected a pacifist resolution and, still later, a special committee set up by the Baptist Union to define the denomination's attitude to war, placed on record its "deprecation of the practice of signing anti-militarist pledges."

There is no need for pacifists to feel despondent at these happenings; on the contrary, curious as the statement may seem, it is a moment for rejoicing.

Organized religion recognizes that the pacifist movement is rapidly gaining ground, not only as a political but as a moral and spiritual force, demanding abandonment of old standards and sham shibboleths and the substitution of a new and virile creed which shall transform individuals and nations, replacing fear, hatred, and mistrust by confidence, love, and understanding.

PACIFISM is knocking loudly and insistently at the door of the Church.

Its voice is echoing disturbingly through quiet cloisters, secluded deaneries, and episcopal palaces, troubling the traditional calm and conservatism of the ages with a persistence which knows no denial.

And the Church sees in this thing called pacifism a challenge which penetrates its very soul—a challenge demanding the abandonment of its old ideals and allegiances, its dreamy ease,

and opulent content for struggle and sacrifice. It hears the call to a new crusade and, lacking both the courage and determination to face it, is afraid.

In the old days organized religion when stricken with fear has taken refuge in tyranny.

It crucified Christ because his strength exposed its weakness, it burnt the English translation of the Bible because the spread of truth would expose its error, and today it deprecates pacifism because its rallying power threatens its leadership. But Christ triumphed over the cross, the Bible over the fire and pacifist truth will transcend Church Assemblies, Free Church Councils, and Baptist Unions.

OPPOSITION and persecution have always served to strengthen the arm and quicken the spirit of those who work and struggle for the triumph of the truth.

If pacifism means anything to those who have embraced it, the interests in Church and State which are ranging themselves against it will act as an incentive to keep the torch burning brightly, to spread its light throughout the length and breadth of this and every land. The forces which are opposed to us are on the defensive; within their ranks are thousands who believe as we believe.

All that is needed is determination and a steadfast courage, the will to endure until a war-weary and disillusioned world sees in pacifism the truth that shall make it free.

Take a Leaf out of the
Soldier's Book!

From a Correspondent

JOHN RUSKIN wrote some astounding nonsense about the soldier. Perhaps the most notorious instance is the opening sentence of a famous passage from *The Roots of Honour* (*Unto This Last*).

It has struck me that, with the substitution of a few words, the whole passage might be adopted as his objective by the non-violent resister. Here is the quotation with the suggested alterations in brackets:—

"For the soldier's (*pacifist's*) trade, verily and essentially, is not slaying but being slain. This, without well knowing its meaning, the world honours it for.

"A bravo's trade is slaying: but the world has never respected bravos

more than merchants: the reason it honours the soldier (*pacifist*) is because he holds his life at the service of the State (*humanity*).

"Reckless he may be—fond of pleasure or of adventure—all kinds of by-motives and mean impulses may have determined the choice of his profession and may affect (to all appearance exclusively) his daily conduct in it: but our estimate of him is based on this ultimate fact—of which we are well assured—that, put him in a fortress, with all the pleasures of the world behind him and only death and his duty in front of him, he will keep his face to the front: and he knows that this choice may be put to him at any moment, and has beforehand taken his part—virtually takes such part continually—does, in reality, die daily."

When some modern Ruskin can write the counterpart of that about the apostle of non-violence the battle will be half won.

Do You Know—

The Only
PROTECTION AGAINST
AIR ATTACK?

In a future war we could expect the whole 435 aeroplanes that attacked England from 1914 to 1918 to come over in one raid.

The last war is, in fact, no guide to the horrors of any future war in the air. Today bombers can fly at 300 miles per hour, can reach an objective 1,000 miles from their base, and the largest of them can carry five to seven tons of bombs.

A modern bomber, flying over Hastings, would be over London within 10 minutes. If the bomber were flying at a height of 20,000 feet, it would take an interceptor fighter about that time to climb to that altitude from the ground.

Whether the objective were civil or military, in any case the civil population would be involved by accident or by design.

Apart from the proved inefficiency of various schemes of air raid "precautions," therefore, the time factor would render many of them useless in any event.

The only real form of defence, then, is obviously to remove the possibility of air attacks by removing the causes of war.

The No More War Movement

I AM sorry Sydney Conbeer has mistaken the purpose of my letter on the question of the No More War Movement.

The simple fact is that P.P.U. Headquarters had abundant evidence that large numbers of people were still unaware that the N.M.W.M. had been dissolved and had joined forces with the P.P.U., and it was to help make known that fact that my letter was written.

That several branches of the old N.M.W.M. have preferred to carry on as before, and to use the old name, is quite beside the point.

WILFRED WELLOCK.

Victoria Avenue,
Quinton, Birmingham.

ANGLICAN PACIFISTS

The splendid news reported in your fine issue of June 19 that pacifists of the Church of England have at last officially formed an Anglican Pacifist Fellowship will have been read with real joy and thankfulness.

Every communicant member of the Church of England who sincerely believes that membership of this fellowship involves a complete repudiation of modern war, a pledge to take no part in war, and a promise to work positively for the construction of Christian peace in the world should make it his bounden duty to communicate at once with the hon. secretary for full particulars at Holy Cross

Letters to the Editor should be as short as possible and written on one side of the paper only. Owing to pressure on space we reserve the right to publish extracts from letters.

Correspondents must send their names and addresses, though not necessarily for publication.

Follow up Those Pacifist Pledges!

WHILE we are not all agreed as to whether there should be a pacifist party, could not something immediate be done, even in the existing political situation, to follow up the more progressive assertions of the Imperial Conference?

What about a new peace ballot, in which we could cooperate with the L.N.U. and all bodies working for peace?

It would probably be best not to raise in the list of questions the issues of disarmament or collective security, on which we differ so widely, but to concentrate on what all could support—a definite lead, by this nation, in economic cooperation; that we should call a conference and come to it with concrete offers, and a firm intention of making it succeed.

Might not a declared and organized wish to see this realized, by as many signatories as those of the earlier peace ballot, have such influence on foreign policy as to make the effort worth while?

NANCY BELL.

17 Court Road, Tunbridge Wells.

In response to an evident desire not to let our statesmen forget their pledges we hope shortly to republish them in as concise a form as possible, so that they may be seen at a glance.—Ed.

Vicarage, 47 Argyle Square, London, W.C.1.

Perhaps some of your readers, and others interested, who live in this Croydon area might communicate with me, and we could then decide on our future activities.

HUGH B. V. GOODRICH.

49 Strathyre Avenue,
Norbury, S.W.16.

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ADJECTIVES

Mr. Carlton Smith objects to "bestial" and "brutal" being applied to war, preferring "horrible" and "inhuman." As he says, animals rarely kill their own kind.

But animals kill animals, and when man kills man his conduct is akin to the brute and beast, and I doubt if the adjectives objected to can be bettered. Certainly "horrible" describes war, but does "inhuman"? Killing and war have been the human story through the ages. The vast mass of our fellow human beings are like the animal world and are prepared to kill rather than be killed.

We shall need to look away from the jungle for help and inspiration.

JOSEPH GOSS.

44 Hampstead Way,
London, N.W.11.

"The Human Needs of Labour"

IN your review of B. S. Rowntree's book, prominence is given to the author's statement that this country is rich enough to provide at least a minimum standard of living for its workers.

Most of the increased cost of the proposed minimum could, in the author's opinion, be met through increased efficiency and without adding to the burden which industry has to carry. Apparently Mr. Rowntree does not explain why wages are regarded as a cost to industry, or what is the burden which it has to carry.

When the fruits of industry (wealth) are distributed, one portion goes to labour in the form of wages, and another portion to capital as interest. Wages are no more a cost to industry than is interest—they are both shares of the product to which these two partners in production are morally entitled.

But there is a third division of the produce of industry, which is distributed in the form of rent. This rent

OWING to heavy pressure on space we have unfortunately been compelled to hold over as many letters as would have filled another page.

is the burden on industry; it reduces the shares of both labour and capital. The landlords who receive rent are not partners in industry but parasites upon it.

The human needs of labour will be fully met when the wicked institution of private property in God's earth is abolished. This can be achieved by means of the taxation of land values.

ARTHUR H. WELLER.

69 Piccadilly,
Manchester.

Shakespeare as Pacifist

WITH regard to Ruth Wadham's article, two passages of *Macbeth* can be applied to the British Government's deplorable action.

Hecate: And you all know security
Is mortals' chiefest enemy.

In their context these lines condemn over-confidence, but we can apply them to Macbeth before Banquo's murder. The steps Macbeth took to achieve security, i.e., the murder of Banquo, aroused suspicion and made his position insecure. Heavy rearmament here must arouse suspicion also, and result in even heavier armament in other countries.

The Government are evidently acting with their eyes open. They realize, with Macbeth,

that we but teach

Bloody instructions, which being taught
return

To plague the inventor: this even-handed
justice

Commends the cargoes of our bombing-
planes

To our own women and children.

Many of the public do not appear to realize this. In an effort to enlighten them I am using the words in italics on a poster.

RONALD A. KING.

774 Coventry Road,
Birmingham, 10.

IN Shakespeare's greatest war poem, *Henry V*, he shows clearly (at the very beginning of the play) that he understands fully the cause of war.

He depicts high potentates expressing fear that they will be deprived of their revenues from land. And that, too, was in the days when there were no taxes. In their apprehension they secretly arranged to divert attention from the revenue question by inciting the King to claim the crown of France and make war for this cause.

Readers of PEACE NEWS will realize that today, more than ever, the primary cause leading to dissensions, strife, and war is the imposition of taxes and the private appropriation of that ground rent attached to sites which is really the bill for public services rendered and, therefore, the only legitimate public revenue.

This has been particularly evident since "protection" became so rife all the world over.

S. V. PEARSON.

Rillbank,
Mundesley, Norfolk.

UNDER BIG BEN

by

Reginald Sorensen
M.P.



THERE is an old story that I (and probably other members) relate to groups visiting the House of Commons.

It is of a small boy who wrote in a school essay concerning such a visit that: "Every day the Chaplain goes to Parliament and when he has looked at the members he prays for the country."

Certainly, there are prayers every day and one wonders whether the few who attend ponder on the earthly significance of the eternal verities when, having heard the lesson read they then turn to face the walls during the Chaplain's petition for divine guidance and grace. Some, of course, enter sincerely into these few minutes of worship, but with others either this episode must be detached from subsequent political realities or they must relate the one to the other in ways that I fail to appreciate.

Thus, at question time this Monday, statements concerning hospitality for the Basque children brought an admiral to his feet, demanding in stentorian voice that we should only be concerned with British children.

I have no knowledge of his lungs being used on any previous occasion on behalf of any malnourished children and one is forced to assume that his sudden sympathy was due more to his antipathy to the "Reds" than his concern for the poor.

Another question involved a disputation on the difficulty of sending ambulances to Spain, whereat an elderly colonel ejaculated, "Quite right, too"—thus expressing his satisfaction at the impeding of humanitarian assistance.

THESE little revelations took place within half an hour of those moments when, in the name of an internationalist, solemn prayers had been made to the creator of our common humanity!

Such articulated contrasts are not typical, it is true, yet they are not isolated and indeed they are symbolic of the attitude of a section. For that matter we all suffer from a forgetfulness or a blindness concerning the relationship of elementary Christianity to the complex problems of the world.

The introduction of religious references would seem incongruous, irrelevant and sacrilegious in political discussion, for "the thing is simply not done." As I reminded the House some time ago, it would be put in the same category as eating peas with a knife or entering the House in carpet slippers.

Naturally, it is necessary to avoid the embarrassing intrusion of delicate matters into practical affairs, and equally to recognize that reference to general principles does not solve con-

G.L. ON "MAD" MONEY SYSTEM

A BREATH of sanity was introduced into last week's parliamentary debate on the Exchange Equalization Fund when Mr. Lansbury pointed out that every one of what used to be considered the fundamental principles of finance, national and otherwise, seemed to have "gone West."

Experts' discussions seemed to be concerned with getting prices even

higher than they were now. He would have thought that commodity prices were rising pretty considerably as a result of the tremendous expenditure on armaments.

He could not understand why money should be a commodity to be bought and sold and why the governments did not combine to prevent gambling in the exchanges.

It seemed folly to ship gold backward and forward.

A much better arrangement would be to buy an island, and to erect on it one great establishment containing vaults for each of the nations. When it was desired to exchange gold from one country to another it could be wheeled from one vault to another. If that were done the people of the world would realize what a ridiculous, mad system we had been living under.

JOY—BY ORDER!

The totalitarian nature of the German State—so complete that even physical training is bound up with National Socialism—is even further revealed by the report, just issued, of the British educational delegation which visited Germany last winter.

Referring to the new National Political Educational Establishments the report declares that their aim "is to train boys with a natural capacity for leadership for political, military, and other posts of special importance and responsibility."

Although the delegates refer also to "the tenseness and seriousness of expression among the young people seen at work in the schools" and the Hitler Youth, they express admiration for the *Kraft durch Freude* ("Strength through Joy")—a contrast to Britain's goal of "Joy through Strength," if one may judge by Mr. Chamberlain's recent outline of policy.

PEACE CONGRESS REPORT

A double illustrated number (32 pages) of *Peace*, monthly journal of the National Peace Council, is devoted to the recent 27th National Peace Congress, and contains full summaries of speeches on the central themes of the congress—"Rearmament and its implications" and "A constructive peace policy."

The report also contains verbatim records of the Bishop of Birmingham's inaugural address as president of the council, and of the notable justification of Christian pacifism delivered by him at the united service at St. Martin-in-the-Fields. In addition the paper contains the full reports of the commissions into which the congress divided, and the text of the congress manifesto. Copies can be obtained, 7d. post free, from the National Peace Council, 39 Victoria Street, London, S.W.1.

(Continued from column 1)
crete problems.

Pious aspirations will not mend a burst pipe. But a new vision and a richer assessment of latent moral resources could save statesmanship from myopia and sterility. Even competent plumbing has to be related ultimately to architectural purpose.

U.S.A. Wants to Cooperate

THE "disposition of the United States" (in the framework of "traditional American policy") "to cooperate in the joint work of rebuilding international trade, continuing co-operation in monetary matters, and seeking arrangements whereby the burdens and dangers of overwhelming armaments might be reduced, or the method of their employment safeguarded," was referred to in a joint statement issued by President Roosevelt and the Belgian Premier, M. van Zeeland, in Washington last week.

The Belgo-American Trade Agreement was quoted as an example of what could be done where fear, hostility and aggressive intention were absent.

PALESTINE PARTITION PLANS

Partition of Palestine into three sections—an independent Jewish State and an independent Arab State, the remainder being under British Mandate—were reported early this week to be the recommendations of the Royal Commission, whose proposals were to be published on Thursday.

It was expected that in due course the Jewish Government would seek to enter the British Empire as a dominion.

Certain vital railway links would apparently be under permanent British mandate, which would also include a "corridor" covering the Jerusalem-Jaffa road and railway. Immigration into Jewish Palestine would be under Jewish control.

Pars for the Platform

(Concluded from page 7)

Aftermath of War

THE June statistics of the United Council of Disabled ex-Service Men's Associations show that there are 423,000 disabled pensioners in the United Kingdom.

Nearly 2,000 are totally blind, and 35,000 have lost limbs, while 65,000 men are assessed at more than seventy percent disability and receive between £1 8s. and £2 per week.

It is estimated that only 30,381 out of the 74,100 unemployed disabled receive benefit.

Recruiting by Employers

THE Chairman of the National Defence Committee of the London Chamber of Commerce (Sir Stanley Machin) having, at a recent meeting, said they had appealed to their members to get their young men to join the Territorial Army, added:

The Government is the biggest employer in the country. Why should it not be a condition of the Civil Service that all those of suitable age should join the Territorial Army? That would do a great deal to encourage other employers to follow the Government's example.

Swiss "Defence"

THE Swiss Government has decided that it is "essential" to add its sacrifice to the "rearmament" moloch by spending £2,927,500 at once on frontier "defence," general armament and equipment, and strategic roads and arsenals.

An Infant in Arms

PRINCE SIMEON, Crown Prince of Bulgaria, has been appointed a second-lieutenant of the 6th Infantry Regiment, commander of the 19th Infantry Regiment, commander of the 1st Artillery Regiment, and commander of the 3rd Cavalry Regiment—at the age of 11 days!

LATE NEWS

Postponed "Opening": (Basque House, Adelphi Centre, Langham, near Colchester) will take place on Saturday, July 24, 2.30—6.30 p.m.

Intending visitors please advise Miss S. Dobson (at above address). The School is about five miles from Colchester, which runs bus to within a mile of the house.

Miners' Gala, Morpeth, July 17: Pacifists in district please get in touch at once with Tom James, 74 Gill Street, Benwell, Newcastle, 4, with view to helping him sell PEACE NEWS. Similarly Durham Gala, July 24.

BLOOD SPORTS AND WAR!

"TWO SIMILAR PASTIMES: SPORT AND WAR"

A special Pamphlet by Henry S. Salt

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Peace News

July 10, 1937

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MEETINGS

"SI VIS PACEM PARA PACEM"
"LIBERTY AND FRATERNITY"
"ACTA NON VERBA"

Addresses given on above subjects Sundays, 11 a.m., Lindsey Hall, Notting Hill Gate. All welcome.

July 11, "Pacifism and Civil War." A discussion opened by Mr. David Spreckley.

FELLOWSHIP OF RECONCILIATION (London Union). A Fellowship Hour, for communion with God and each other, led by Rev. Alan Balding, is being held the third Monday in each month, from 6 to 7 p.m., at 165 Gray's Inn Road, London, W.C.1.

SITUATIONS

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DIARY OF THE WEEK

July

7-17 (Wed.-Sat.) 2 and 8 p.m. each day (except July 17, when only 8 p.m.); Whitefield's Institute, Tottenham Court Road, **LONDON, W.1**; International Assembly of World Fellowship of Faiths. (See page 3.)

10 (Sat.) 7.30. The Park, **GLOUCESTER**; Canon S. D. Morris at open-air meeting; F.o.R. and P.P.U.

11 (Sun.) 11 a.m. Methodist Mission, **SOUTH KIRBY**; Pastor A. H. Bird on "International Friendship"; Knights of the Order of the Cross church parade.

2.30 p.m. Morn Hill (by cemetery), **WINCHESTER**; Canon S. D. Morris and Nigel Spottiswoode on "The Next Step" at members' conference, P.P.U. county rally.

5.30 p.m. King Alfred's Statue, **WINCHESTER**; procession through city to open-air meeting in park; P.P.U. county rally.

IF you haven't made your mind up yet about Swanwick camp at the end of the month, see John Barclay's "Group Notes" on page 4.

8 p.m. Congregational Church, **WINCHESTER**; Canon S. D. Morris at public meeting; P.P.U. county rally.

11-19 (Sun.-Mon.) HIGH WYCOMBE; peace week arranged by local organizations.

12 (Mon.) 8 p.m. Youth House, 250 Camden Road, **LONDON, N.W.1**; Prof. H. Levy on "The Scientist and War"; Youth House; visitors, admission 6d.

13 (Tues.) 1.20-2 p.m. Friends House, Euston Road, **LONDON, N.W.1**; Dr. Robert E. Hume at lunch-hour meeting; London Friends' Peace Committee.

7.30 p.m. "Eastrea," Bryn Road, **SHREWSBURY**; Rev. J. James on "Race Problems in a French Colony"; P.P.U. and F.o.R.

8 p.m. St. Andrew's Hall, **NORWICH**; Dr. H. R. L. Sheppard and Miss Ruth Fry at public meeting; P.P.U.

14 (Wed.) 7.30 p.m. Totterdown Baptist Church, Wells Road, **BRIS-**

TOL; Frank Ward on "Pacifist preparation"; Christian Pacifist Groups.

8 p.m. Wild Court, **KINGSWAY**, London, W.C.2; open-air meeting arranged by Methodist Peace Fellowship.

8 p.m. Church House, St. James's Street, **SHEFFIELD**; Miss Martha Steinitz on "Palestine and the Jewish Problem"; P.P.U.

15 (Thurs.) 1.10-2 p.m. 13 Paternoster Row, **LONDON, E.C.4**; Rose Macaulay at lunch-hour meeting; City P.P.U. group.

7 p.m. "Westwood," Headsnook, **CARLISLE**; Robert Long at garden meeting; P.P.U.

8 p.m. Congregational School-room, **CRAWLEY**; John Barclay on "Pacifism: personal implications"; P.P.U.

16 (Fri.) 3-7 p.m., and **17 (Sat.)** 10 a.m.-1 p.m. and 2-6 p.m. Kensington High School, St. Alban's Road, **KENSINGTON**; Exhibition of League Work; L.N.U., Kensington Schools and District Junior Branches.

17 (Sat.) 7 p.m. **CATERHAM**; open-air meeting; John Barclay and others; P.P.U.

18 (Sun.) 12.45 p.m. Lowleighton Friends' Meeting House, **NEW MILLS**, Cheshire; ramble, ending at

6.20 p.m. **HAYFIELD**, Cheshire; open-air meeting; Cheshire Monthly Meeting Peace Committee, Society of Friends.

Encouraging Bargaining?

When employees' organizations in this country have approached employers for a reduction in working hours, the latter have pleaded that competition from other countries where longer hours were worked made it impossible to grant the request.

The hypocrisy of this attitude has, however, been shown by recent discussions at the International Labour Organization, where proposals for a forty-hour week have been opposed by the British employers and the Government's representative. The latter declared its policy was to encourage the machinery of bargaining between employers and employees rather than "the imposition of a decision by authority!"

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